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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXXI.

[From Jones's 'Christian Biography.']

GEORGE BENSON.

George Benson, a learned and eminent nonconformist divine, was descended from a good family, and born at Great Salkeld, in Cumberland, in the year 1699. Being very early distinguished for a remarkable seriousness of temper, and a great attachment to his books, his parents determined to educate him for the *ministry*; with which view, when he had passed through a course of grammar learning, he was sent to an academy at Whitehaven, where he continued about a year, and from thence he was removed to the University of Glasgow, where he completed his academical studies.

In the year 1721, Mr Benson went to *London*, and having been examined and approved by several of the most eminent Presbyterian ministers, he began to preach, first at Chertsey, and afterwards in London, where the learned Dr Calamy took him him into his family, and treated him with great kindness. By the recommendation of this friend, he afterwards went to Abingdon, in Berkshire, and was unanimously chosen pastor of the congregation of Protestant dissenters in that town, where he continued seven years, diligently employing that time in the study of the sacred writings, and in laboring to instruct and edify the people under his care.

His first publication was "A Defence of the Reasonableness of Prayer, with a Translation of a Discourse of *Maximus Tyrius*, on the Subject, and Remarks on it." This appeared during his continuance at Abington; whence he removed in 1729, upon an invitation to become minister to a congregation in King John's Court, Southwark; where he performed the duties of the pastoral office with great diligence and fidelity for eleven years, and was much beloved by his congregation.

The light which Mr Locke had thrown upon some of the most obscure and difficult parts of Paul's Epistles, by his close attention to the original design with which they were written; and by carefully pursuing the thread of the author's reasoning, induced and encouraged Mr Benson to attempt the illustration of the other Epistles of St Paul, in a similar method. Accordingly, in the year 1731, he published, in quarto, "A Paraphrase and Notes on Paul's Epistle to Philemon, attempted in imitation of Mr Locke's manner. With an Appendix; in which is shown that Paul could neither be an Enthusiast, nor an Impostor; and consequently, the Christian Religion must be (as he represented it) heavenly and divine." This publication meeting with a very favorable reception, our author proceeded, with great diligence, and increasing reputation, to publish Paraphrases and Notes on the two Epistles to the Thessalonians, the first and second Epistle to Timothy, and the Epistle to Titus; adding some Dissertations on several important subjects.

In 1735, Mr Benson published, in three thin volumes, quarto, "The History of the first planting of the Christian Religion, taken from the Acts of the Apostles, and their Epistles. Together with the remarkable Facts of the Jewish and Roman History, which affected the Christians within this period." In this work, besides illustrating throughout, the history of the Acts, and most of the Epistles, by a view of the history of the times, the occasion of the several Epistles, and the state of the churches, to which they were addressed, the learned author hath established the truth of the Christian Religion, on a number of facts, the most public, important, and incontestable; the relations of which we have from eye witnesses of unquestionable integrity; and which produced such great and extensive alterations in the moral and religious state of the world, as cannot be rationally accounted for, without admitting the reality of these facts, and the truth of these relations.

In 1740, Mr Benson was chosen pastor of the congregation of Protestant dissenters in Crutched Friars, London, in the room of Dr William Harris; and in this situation he continued till his death. He had, for several years, as his assistant, the very eminent and learned Dr Lardner; and they constantly lived together in the greatest friendship. In 1743, Mr Benson published, in octavo, his Treatise on "The Reasonableness of the Christian Religion, as delivered in the Scriptures;" and, the following year, in consideration of his great learning and abilities, the University of Aberdeen conferred on him the degree of Doctor of Divinity.

Dr Benson, having finished the Epistles of Paul, on which he intended to write Paraphrases and Notes, proceeded to explain, after the same manner, the Seven Epistles, commonly called Catholic Epistles; namely, the Epistle of James, the two Epistles of Peter, the Epistle of Jude, and the three Epistles of John. These, and his other labors in sacred literature, met with a very favorable reception in foreign countries, and particularly in Germany, as well as at home; where they procured him the friendship and esteem of many eminent persons in the established church, as well as among the dissenters.

In 1747, Dr Benson published a volume of "Sermons on several subjects," a copy of which he sent to Archbishop Herring, with congratulations on his elevation to the see of Canterbury. At length, his indefatigable application to his studies, and his constant preaching, impaired his constitution so much, that he found it necessary to quit the public exercise of the ministry.

But though he was not capable of the fatigues of the pastoral charge, it was the general hope of his friends, that he might have been enabled to continue the prosecution of his studies for some years. In this, however, they were dissapointed; for not long after he had quitted the ministry, he died, in a very composed and resigned manner, on the 6th of April, 1762, in the sixtythird year of his age.

Dr Benson was a man of great piety and learning,—intensely studious, and unwearied in his researches after theological truth, which was the principal business of his life. On all occasions he was a zealous advocate for free inquiry, and the right of private judgment; but though his integrity was unquestioned, yet the freedom with which he expressed his sentiments on some points controverted among Christians, exposed him to censures and indecent reflections from men of little candor, and contracted views. His temper was naturally serious; but he was cheerful in the company of his friends, and he loved the conversation of men of letters, especially those whose studies were similar to his own. He was short-sighted, which was a great inconvenience to him. in the public delivery of his discourses; but his appearance was grave and venerable, and there was an air of seriousness and sincerity in his manner, which had a very good effect upon his auditors.

The doctor left behind him, in manuscript, "The History of the Life of Jesus Christ, taken from the New Testament, with Observations and Reflections proper to illustrate the Excellence of his Character, and the Divinity of his Mission and Religion." Several Critical Dissertations were annexed to this performance; and the whole was published together, in the year 1764, in one volume, quarto; to which was prefixed a mezzotinto print of the author. Dr Amory, who was the editor of this work, also added to it, "Memoirs of the Life, Character, and writings of Dr Benson."

MR THAYER'S FAST DAY DISCOURSE.

Several excellent sermons, preached on the late day of Fasting on account of the cholera, have been published. We have given extracts from the Sermons of Rev. Mr Barrett, of this city, and Rev. Mr Dewey, of New Bedford. We quote the following from a Discourse of Rev. Mr Thayer, of Beverly.

The remarks that have thus far been made, are not inapplicable, my friends, in the circumstances under which and on account of which we have this day assembled. It has seemed to me a subject for both regret and censure, that the disease, which is now extending its desolations in our own as well as other countries, should by any be regarded exclusively a judgment, and be spoken of as such. I regret this, because,—if it be meant to intimate, by that language, its being a general judgment upon mankind,—it is assuming to know more than actually is known; —and because, also, the inequality with which, so far as we can see, its visitations fall—sometimes and often striking and bereaving the most virtuous while the most vicious and wicked are unharmed by its shafts —sometimes visiting and afflicting severely the humble good, while the proud and corrupt great are suffered to escape,—is against its being so considered. I object, likewise, to this mode of viewing the subject,—especially, to this being exclusively the view taken of it,—because it leads the mind to be occupied principally with the thought of an avenging Deity, and with consequent terror and dismay; and tends to exclude from it the recollection of His infinite love and mercy, and those corresponding emotions of grateful trust and devout submission, which, under calamity and amidst danger, are so necessary to our support and defence.

It has been with deep regret that I have known this disease to be spoken of—and in a tone of severity far from indicative of a proper spirit of compassion and candor—simply as a judgment on the intemperate and dissolute. Is there no danger that the effect of this will be, if it has not been, to make many feel as if this class of society were devoted to destruction, and were rightly to be excluded from the pale of human interest and sympathy? Besides, it is in itself incorrect, as facts abundantly prove. It is remarked by a careful and judicious observer, that in the city which has been the chief seat of the disease, thus far, in our own country, the persons first seized with it were mainly, though even then not wholly, of the class just mentioned; but as the infection grew more intense and the taint extended, it attacked others, till no class of society was exempt from its ravages. The same remark is confirmed by information from various quarters in our own land, and in the neighboring Province where the epidemic first made its appearance on this side of the ocean. On this point, it must and ought to be admitted, exaggerated statements have been made and sent abroad; statements which have tended to produce something like a feeling of its being disreputable to be attacked by the disease; and which might, if allowed to remain uncorrected, induce the temperate and virtuous to neglect its premonitions till it was too late, and they were hurried inevitably to an untimely grave. First accounts, which subsequent ones have essentially rectified, have been too eagerly caught up and enlisted by ardent advocates in support of a cause, which all of us, I am confident, should readily acknowledge, deserves our warmest support, No cause—and if there were any, certainly this is not the one—is to be permanently advanced by exaggeration or the slightest departure from truth and fact. Sooner or later a reaction will ensue, which will more than balance all the advantages which may thus have been gained.

Still less than the mode of speaking just alluded to, would it be right to call this pestilence a judgment upon the poor, It is true, it fell heavy, in some parts of the old world, on a class of persons, there known as the poor,—but of whom, happily, in this land of industry and abundance, we have none, or almost none,—who are deplorably destitute of food and comfortable shelter, and reside for the most part in the most unwholesome and filthy quarters of populous cities and towns. No doubt the mournful tale is fresh in your recollection, of the European emigrants, who, but recently having torn themselves from the innumerable ties which bound them to the land of their birth, the homes of their affection, the graves of their fathers, and ventured forth with bright visions of plenty and a happier residence and home, had no sooner reached our shores, than they found themselves without shelter or friends, exposed to the fury of a relentless pestilence; found they had come to a foreign land, only amid want and suffering, unwept, unhonored, and alone, to die. It is a sad story, at which the most unfeeling might weep. It was a deep, dark stain,—which years and centuries cannot efface,—left on the character and name of them in whom panic, of the presence of these ill-fated wanderers, forgot the law of human kindness, We might here, in the manner of my text, ask,—'Suppose ye that these were sinners above all others, because they suffered such things?' A great cause of their suffering so much as they did by the epidemic, was excessive fatigue and the want of suitable food and habitations. The cause does not exist and operate to any considerable degree among the poor of this country; while it is considered by competent judges, to have been the chief source of the peculiar aggravation of the calamity among that class in other countries. "When," says an able writer, "the disease had arrived at Paris, it suddenly seized on those, the state of whose systems rendered them peculiarly predisposed to it. This number, at the present moment, is greater than usual, from the embarrassment and interruption of the ordinary business of the city, and the consequent want of employment, with many of its attendant evils, of many of the laboring class." "This will account," he says, "for the fact that so many have already been destroyed by it there, and that its ravages have been chiefly among the lower orders of the people." But in our own country, the poor, enjoying constant employment, with constitutions invigorated by habits of industry, and nourished with wholesome food, may justly hope to enjoy much more security from the pestilence than those nursed in the lap of ease, of indolence, and luxury; and to be favored with an infinitely greater exemption from from it, than such as have been enervated by indolence and bloated by excess in luxurious living, and have given themselves over to vice.

THE RELIGIOUS PRINCIPLE AND THE RELIGIOUS AFFECTIONS.

In the second volume of Beard's Family Sermons, we find an excellent discourse by Rev. Professor Ware, Jun. on "The religion of principle, and the religion of the affections." After defining these terms, showing "wherein they are distinguished, how far they may exist alone and how they may be combined," he proceeds, in the following paragraphs, to point out "in what mode and to what extent they are capable of cultivation."

We thus see, that both the religious affections and the religious principle, may exist separately, but that it never ought to be permitted; that the truest safety and happiness are to be found only in uniting them together, and in giving to each an equal share of cultivation. We proceed to remark, in the next place, that both are capable of cultivation; and this because they are founded in human nature, and are consequently not supernatural, either in their origin or their growth.

The religious principle, for instance, is founded in the natural sense of right and wrong, which makes part of the human constitution, and is called in scripture "the law of God written on the heart." It is capable, therefore, of direction, cultivation and improvement. By watchfulness and pains a man may render it more powerful, more sensitive, and more operative. He may increase his sensibility to the divine authority, and his anxiety to do God's will. As in the transactions of the world he may be growing more scrupulously honest, and bye and bye have a nice punctuality in his engagements, which he once did not esteem essential; so in his religious concerns, he may come to feel more intensely the obligations of duty, and more strictly adhere to it in action. This is to be done by cherishing the thought of God, by frequently meditating on his presence, by comparing ourselves continually with the requisitions of his law, and correcting the account of every day by that unerring standard. If this be done, he that once did not shrink from deeds of equivocal propriety, and contrived to gloss over his habitual indulgence in minor sins, will come to have an abhorrence of them, like that which he feels for a heinous crime, and will detect moral obliquity and unjustifiable swerving from right, where he once thought all fair. A man of not very strict principle, may have such a horror of highway robbery and murder, as may render it impossible that he should be guilty of them. By proper care and pains, he may extend that feeling to much smaller offences, to all offences; and come at last to shun, with the same instinctive horror, lying, slander, and sloth. It is only for want of duly cultivating and applying the sense of duty, the religious principle of right, that we so inconsistently avoid great crimes, and yet indulge, without compunction, habits of wrong, as truly sinful, though of less magnitude.

A similar course of remark may be pursued respecting the religious affections. These likewise are founded in nature, and susceptible of cultivation. They are not new faculties, implanted by religion; they have always existed in the soul. Love, fear, hope, gratitude, joy, peace, are all natural affections. When they are directed to God, and engaged upon religious objects, then they become religious affections. We have the power of thus directing and engaging them; and when we do so, we cultivate the religious affections. When a thoughtless and irreligious man becomes interested in the concerns of duty and eternity, it is not that the new affections, strictly speaking, are introduced to his soul, or new powers implanted in his constitution, but that they take a new direction, and are engaged upon new objects: which, indeed, is in some cases so great a change, that the very heart seems to be new, and has well been called so. Since nothing can well be more different, than the feelings of a man devoted to sense and sin, and of the same man devoted to heaven and goodness:—than the love of sensual pleasure, dishonest dealing, brutish enjoyments, malicious pursuits, on the one hand—and the love of God, of purity, of benevolent action, and spiritual contemplation, on the other. Yet it is the same soul which is capable of each. It is only the different application of its powers.

The religious affections, then, are not supernatural, and no man may excuse himself for not possessing them, by the plea, that he must wait till God has implanted them, by his sovereign power. The same mind which has been intimate with the earthly parent, and experienced his care and felt his tenderness, and therefore loves him; will in like manner love the heavenly parent, when it has become equally observant of his care and equally interested by his tenderness. The same heart which beats with gratitude to an earthly benefactor, which is roused to admiration at the perception of uncommon human excellence, which dwells with delight on the beautiful works of nature, and the astonishing creations of art, needs but as carefully attend to, and as fully perceive, the kindness of a heavenly Benefactor, and the infinite excellence of God, and the surpassing beauty and grandeur of spiritual and eternal truth, to have the same emotions called forth, and the soul equally enraptured. It is because we shut our eyes and refuse to see, because we close our hearts and will not attend, that we are so indifferent and cold.

Are we asked, then, in what way the religious affections are to be cultivated and improved? We answer by faithful attention to the subjects of religion, by vigorously and perseveringly devoting our minds to these great interests, and withdrawing them from all counteracting influences. Let us be familiarly acquainted with them, and allow them to have their natural operation upon us, and we cannot fail to become attached to them. As we cannot hear a fine piece of music, nor see a fine picture or beautiful prospect, without taking pleasure; as we cannot be intimate with a person of distinguished loveliness and virtue, without becoming attached; so we cannot grow familiar with the beauty, loveliness, glory of divine truth and hope, without our feelings being interested and our affections engaged. For all, therefore, who desire the promotion and progress of the religious affections, the path is plain and open. The taste will come, if they perseveringly seek it: not indeed with equal measures of enjoyment to all, for all are not constituted alike; but to each according to his capacity and constitution. Let them devotedly muse, and the fire will burn. Let them habitually pray, and the peace of God will fill their hearts.

In conclusion;—let us see the sum of the whole matter, and attend to its practical suggestions. We learn that the religious character is constituted both of principle and affections, and that both must be cultivated by him who would do the duties and partake the happiness of a religious life. It is in the power of every man to make religious principle his supreme and all-controlling guide. But the degree in which the affections shall exist, must depend mainly on the natural constitution—some men being capable of a fervor to which others are necessarily strangers. But every man is capable of devoting to religion all the feeling which he possesses, and nothing can excuse him from doing it. His heart may be susceptible of less ardent emotion than another's; but he must still love God with all his heart.

[From the Christian Spectator.]

THE BIBLE THE SOURCE OF TRUTH.

The main business of the ministry is to study and to explain the Bible; and it is idle to talk of *studying* the Bible, unless the language of its original composition can be understood. The great truth is impressing itself more strongly on this generation, that sublime truth which achieved, under God, the glories of the reformation, that the Bible is the foundation of theological knowledge. And it has not failed to attract attention, that in proportion as the scriptures have been brought into view, systems of technical divinity have retired into the back ground; the mind has been unloosed from trammels; and new views of truth have presented themselves to the understanding and the heart. Indeed from age to age, the propensity to bury the Bible under a cumbrous load of standards and systems of divinity has been so great; so much care has been taken to shape and direct every great mass of truth; so solicitous have men been first to form the *mould* of the system, and then to run the system into it, that it has ceased to be matter of marvel, that Christianity has been so little free and unfettered in its movements, and that the growth of knowledge in this grandest of all departments of science, has been so slow and stinted. One great truth is standing before this age. It will be in vain for us to refuse distinctly to contemplate it. It will work its way into all our schools; it will occupy all our seats of learning; it will seize upon all our seminaries. It is not that the sentiments of the past are to be treated with contempt and disregard. It is not that men are indignantly to trample on all the monuments of wisdom and all the standards of Christian doctrine. It is *that the Bible is the great original source of truth in this world;* that it is to be investigated by all the aid which learning and piety and toil, can bring to bear on it; that its great and unchanging decisions are to be listened to with profound deference, and without theological gainsaying; and that its unbending sentiments are to give shape to every system of truth; to remould, if necessary, every form of doctrine; to repress every vagary of ancient imagination; and to chain down every fancy of daring metaphysics, of theological poetry, romance, and knight-errantry; and to demolish every Gothic pile that stands to awe the human mind, or that stretches its lengthened shadows over any of the paths of human thought. Let the ministry, as they *will*, and must, and should do, in this and every coming age, approach the book of God, as Bacon, and Boyle, and Newton approached the world of matter and of mind before them, as simple interpreters, and the outer limit of theological attainment will have been gained. The human mind will be emancipated, and the strength of the human faculties in theology will be demonstrated by sitting at the feet of *Christianity*, evincing the higher laws of the universe, just as men who sat down before the works of God, evincing its *lower laws*, with childlike simplicity, learned what was the order of His material creation.

[For the Christian Register.]

LUKE THE EVANGELIST.

Mr Editor,—The following brief account of Luke the Evangelist was compiled by me several years ago. If you think it expedient, you are at liberty to insert it in your paper. A. G.

Although we are indebted to Luke for a large and valuable portion of the New Testament history, yet very little is known of his life and character. The first mention of him in the New Testament is in his own history, Acts xvi. 10—18, where we find him journeying in company with Paul. After arriving at Philippi and mentioning the transactions there, the first person plural is dropped. We are therefore to suppose that they separated there. The next mention of him occurs in Acts xx. 5, 6, where Paul is related to have passed through Macedonia on his way from Greece to Jerusalem. The first person is there resumed. "And *we* sailed away from Philippi, and came unto Troas in five days; where *we* abode seven days." And from the sequel of the history in the Acts, it appears that Luke was one of those who accompanied Paul to Jerusalem and stayed with him there. And when the Apostle was sent a prisoner from Cesarea to Rome, he was in the same ship with him, and remained with him at Rome during the whole time of his two years' imprisonment there, with the account of which the history in the Acts concludes.

In Paul's second epistle to Timothy iv. 11, Luke is mentioned as being with him. That epistle was probably written during his second confinement which terminated in his death. Our Evan-

gelist, being with him then, probably survived him. In iv. 6 of that epistle, Paul speaks despondingly; "For I am now ready to be offered, and the time of my deliverance is at hand." This must be understood of his approaching death, which makes it most probable that this was his last confinement. In the epistle to Philemon 24th verse, Luke is one of those who send salutations to Philemon and is mentioned by the Apostle as one of his fellow-laborers.

It seems most probable that the Evangelist is referred to in Colossians iv. 14, as the beloved physician. We know that the Evangelist was with Paul at that time, and have no mention elsewhere of any other of the name. Moreover, it is hardly credible, that being with Paul, he should not have sent his greetings with the rest to the church at Colosse. This was the opinion of most of the Fathers.

It has been thought by many that he is the *Lucius* mentioned in Rom. xvi. 21. Dr Lardner thinks it quite probable. Origen, in his commentary on the passage, says that this was the opinion of some in his time, "as indeed it is not uncommon to write names, sometimes according to the original form, sometimes according to the Greek or Roman termination." If this Lucius and our Evangelist were the same, then we find that he was a kinsman of Paul and a Jew. There is great difficulty, however, in supposing the Lucius mentioned in Rom. xvi. 21, to have been Luke the Evangelist, as the latter is nowhere else called anything but Luke in the New Testament. This epistle, moreover, was probably written during Paul's second visit to Corinth. This may be inferred from the following circumstances. From xv. 25, it appears that he was about to start for Jerusalem; now we know that he stopped at Corinth on his way to Jerusalem. But this alone is not decisive. In xvi. 1, he commends to them Phebe, a servant of the church at Cenchrea. Now Cenchrea is just by Corinth. Again in xvi. 23, he mentions Gaius his host. Now in 1 Cor. i. 14, it appears that he had baptized a man of that name at Corinth. There are two others of the name mentioned in Acts; one in xix. 29, a man of Macedonia; the other in xx. 4, of Derbe. But the one in Corinth seems most likely to have been his host. These circumstances render it probable that the epistle was written from Corinth. Now we have every reason to believe that Luke was not with him at Corinth. Therefore Luke and Lucius could not have been the same persons. Some of the Fathers supposed him to have been one of the two whom our Lord met in the way to Emmaus on the day of his resurrection as related, Luke xxiv. 13—35. This may or may not have been the case. There seems to be no more reason for supposing that *he* was that one, than any other of the early believers.

This, scanty as it is, is all the information we can draw from the New Testament concerning Luke. Little more can be learnt with certainty from the early Christian writers, who differed much in their opinions. Some thought him to have been a hearer of Christ and one of the seventy. This was the opinion of the author of the dialogue against the Marcionites, Epiphanius, Theophylact, Euthymius and Nicephorus Callisti. But most of these are very little to be depended upon. On the other hand, we find Irenæus, Tertullian, Eusebius, Jerome, Augustine and Chrysostom inclined evidently to a contrary belief. As nothing is said of it in the New Testament history, there does not seem to be any sufficient ground for such a supposition.

With respect to his birth and origin, Grotius and Wetstein supposed him to have been a Syrian and a slave, and that, upon gaining his freedom he returned to Antioch his native place. But this hypothesis is altogether unsupported, it having no confirmation in any ancient writers. Neither should we give full credit to Eusebius and Jerome, who say that he was a Syrian and a native of Antioch. We do not find it, either in Irenæus, Clement of Alexandria, Tertullian or Origen, or in any other writer before Eusebius. Probably therefore, it is not founded in any general or well-attested tradition. Dr Lardner thought it was the invention of some conjectural critic, who having first imagined out of his own head, that Luke was originally a Gentile, at length determined that he was converted by Paul at Antioch. The place of his birth or residence cannot, I suppose, be determined. There can be no doubt, however, that he was a Jew, if not by birth, at least by religion. None of the Fathers ever call him a Gentile; moreover it may be argued that he was a Jew from his having been a constant companion of Paul in many places, particularly at Jerusalem. If Luke had been an uncircumcised Gentile, some exception would have been made to him. Nevertheless, nothing of the kind appears either in Paul's epistles or in the Acts. Another presumption of his having been a Jew, may be drawn from his always following the Jewish computation of time; such as the Passover, Pentecost, the Feast, &c. &c.

As to the time of writing his gospel, Dr Lardner thinks that it was about A. D. 64. There are internal marks to show that it could not have been written before. For instance, he must have known that the gospel was intended for the Gentiles as well as the Jews, which was not generally known till Peter and Paul preached to them. Moreover, it may be concluded, from the account which he has given of our Lord's discourse, in vi. 20—49, that he understood the spiritual nature of the doctrines of the gospel. There are some other internal marks which refer it to a period as late as this but these seem sufficient.

He was probably engaged in collecting the necessary materials for writing his gospel, from the time that he first became a Christian. For this he had ample opportunity from his connexion with Paul and acquaintance with the other Apostles, for that he received the accounts of the other Apostles, is evident from his introduction. When he went, in Paul's company to Jerusalem and Judea, he without doubt conversed much with the other apostles, and when Paul was released from his confinement at Rome, Luke probably went into Greece and there wrote and published his gospel for the benefit of the Gentile converts. has been supposed that his gospel was written in Egypt, but we have no ground for believing that Luke ever was in Egypt. This mistake may have arisen from some one's mistaking Thebes in Bœotia for Thebes in Egypt. We have every reason to believe that it was written and published in Greece, where Luke is reputed to have died somewhat in years.

[For the Christian Register.]

HINTS TO READERS OF THE BIBLE.

Mr Editor,—I wish briefly to state one or two considerations, which, I apprehend, are not duly attended to by many readers of the Bible.

It is an error into which some have fallen, to regard all parts of the Bible as of equal importance and value. Accordingly I believe that many adopt the practice of reading it through in course, reading one part as often and with as much care as another. Now many parts of the Old Testament are wholly inapplicable to us. For example, the Mosaic ritual contained in Leviticus was intended solely for the Jews. The *historical books* of the Old Testament are interesting as giving us an account of the Hebrew nation and of God's dealings with them, but they are of no use to us as rules of faith and practice. Many of the *prophecies*, related to events which were to affect the Jews alone. Many of the *psalms* are very edifying and instructive to us. Others were written on peculiar occasions, such as are not likely often to occur, and which of course have less interest for us. By the coming of Jesus Christ, the scriptures of the Old Covenant *were fulfilled*.—With us, a new covenant has been formed which has been sealed by the Saviour's blood. The books of the New Testament are the record of this covenant. This then, must be peculiarly interesting and important to us. The Old Testament we should read, for it is the record of God's goodness and his wonderful works. The New Testament we must *study*, for it is a manifestation of this goodness to ourselves. Nor, of *this*, are all the parts equally important. The discourses of the Saviour are more important than those of the Apostles. This is what gives a higher value to the gospels than to the epistles. The former are a history of what Christ said and did. The latter are the opinions and exhortations of the Apostles, particularly adapted to the circumstances and views of the churches or individuals to whom they wrote. They are still very important, as conveying many wholesome, practical precepts and showing in what way they understood the doctrines which Jesus taught. We should study the gospels with peculiar care; and when we have satisfied ourselves what the Saviour taught and what duties he enjoined, we should then turn to see how these are confirmed and enforced by his Apostles and followers.

Another difficulty in understanding the scriptures arises from the division of the Bible into chapters and verses. This division is very convenient for purposes of reference, but it breaks in sadly upon the sense. We are apt to read passages thus separated from each other, as if they were entirely distinct, independent aphorisms or moral sayings; whereas there is often the closest connexion with what goes before and what follows, which must be observed in order to the passage being well understood. Oftentimes a new chapter is introduced where the sense requires that there should hardly be a full stop. It should be remembered that this division into chapters and verses is altogether of modern origin, having been introduced only three or four hundred years ago, and then merely for purposes of convenient reference. It is a matter for serious regret, that instead of this artificial division, the scriptures were not separated into sections and paragraphs with especial reference to the sense.

[For the Christian Register.]

VALUE OF THE BIBLE AS A SPIRITUAL GUIDE.

Mr Editor,—If a traveller was going into a distant country in pursuit of some great treasure, or for the accomplishment of some very important design, and in the journey expected to meet with many obstacles and discouragements, to find many by-paths into which he would be in danger of deviating and which would lead him far astray; if, moreover, he were liable to encounter many who would try to mislead him, who would recommend to him some new, but more dangerous road to the same country, or, in fine, who would seek by degrees, to make him forget his original design; how precious, how invaluable to him would be a map of the countries through which he must pass, and an infallible directory to the road he must travel! How highly he would prize it and with what anxious care he would preserve it! When he found himself uncertain which road he ought to pursue, what a relief it would afford his anxious mind, to find in this a solution of all his doubts! He would sooner part with every thing else than this, without which nothing could be of any value to him.

Now we are precisely in the same situation. We are travelling towards "that undiscovered country, from whose bourne no traveller returns." The road which leads thither, is, in many parts, rugged and difficult. We are in danger too, of deviating from it and getting lost; for, though the direct road is plain before us, yet we are often tempted to turn away into some by-paths, which seem to run in the same direction, and which being pleasanter for a time we prefer to take, thinking that they will at length conduct us to the same end of our journey. But when we are once upon them, we insensibly diverge farther and farther from the direct road; we become entangled in the thickets with which they are bordered; and when we finally discover our past mistake, we may not have resolution to retrace our steps, but are compelled to lose all our toil and labor, and relinquish with a painful regret the favorite purpose of our journey. Even if we should attempt to return, some syren pleasure might lull us into security, some of the seducing vanities of life might make us forget our good resolution. We too, then want our chart and our directory to point out to us the paths we may choose and the dangers we must shun. There is a dark, a fathomless gulf which lies between us and the far-off land we are seeking, which none but he who has pursued the right path, can pass with safety. How must we shudder at the mere *possibility* of our going astray? What would we not give for some infallible guide, if we had none, to whom we might turn, in a moment of doubt, for instruction and direction! But *we have* such a guide, whose aid is ever at our service. It is a guide in which we may place the fullest confidence. If we consult it faithfully, it will always direct us right. It is to the kindness of no common friend that we are indebted for this invaluable gift; we have received it from the hands of God. I need not say that I am speaking of *the Bible*. Precious volume! How few seem duly sensible of thy worth! Record of the loving kindness of Jehovah! How many ingratefully close their eyes and harden their hearts against thee! Fountain of consolation! How few seek relief from thy waters! To the darkened mind, thou canst give illumination; to the doubting, certainty; to the erring, truth; to the weary and heavy-laden, rest and peace. Other books are, at best, but the poor records of human wisdom; this is the record of that wisdom which is from above.

If the traveller whom I have supposed, should lay aside his directory as of little use, or neglect to consult it in his difficulties, would he not be thought to have acted strangely? But why make such a supposition? It will be said, we are sure he will carefully preserve and faithfully consult it To do otherwise would indicate alienation of mind, a partial insanity. Such a remark might be strictly true. But are we sure that in thus judging another, we are not condemning ourselves? Have we not done the same thing? Has not the Bible, our infallible directory, been to many of us as a sealed book or a dead letter? Have we not closed our eyes to its light, and turned away our thoughts from its comforting truths? I fear that our consciences must answer, yes. It becomes us to strive with all diligence that this mortification may no longer be ours, but regarding the scriptures with all the reverence they deserve, we must derive from them all the light, improvement and consolation they are so well fitted to impart.

If the directory of the travellor had become obscured by time, or accident, would he not earnestly try to decypher its meaning? If any part of it happened to be in an unknown tongue, would he not seek after the means of understanding it? Surely he would, for his duty to himself, his interest would require it. So it is our duty, it is the duty of every Christian to search the scriptures. For is not our motive as urgent as his? He labors to gain some temporary advantage, some fleeting good. Our object is to secure Eternal Life.

[For the Christian Register.]

EXPLANATION OF 1 JOHN V. 16.

Mr Editor,—The passage in 1 John v. 16. which a correspondent of the Register wishes explained, is attended with difficulty, and learned commentators have differed in their interpretation of it. The two most probable meanings are the following. First, that the apostle had reference to apostacy, or infidelity in other words, and a denial that "Jesus was the Christ, the Son of God." He says repeatedly, that whoever denies that Jesus is the Christ, or the Son of God, is a deceiver, antichrist, and has not the Father. This apostle often asserts, and our Lord had said the same before, that they who did not receive him as the Messiah, or Son of God, would die in their sins. Being without faith in him, and having no assurance of pardon or acceptance, they would continue in sin, and be finally condemned. This might be deemed a sin against the holy spirit.—For it was a denial of the claims of Jesus to be the Messiah, and thus rejecting the counsel and the mercy of God against themselves.—It was refusing and neglecting the way and the means of pardon and salvation provided by God.

In the time of John, about A. D. 70, 80, and 90, many Jews apostatised, and many rejected the claims of Jesus to be the Messiah, or Son of God. For such there was no offer of pardon, and no hope of salvation, or of the divine favor. God had sent his Son, (his holy and anointed one, Jesus of Nazareth,) to be the Saviour of the world. They who received him as such, who imbibed his spirit, and followed his holy example were in the truth, and in the way to glory; but not so with others who disbelieved, and who considered Jesus an impostor, and therefore rejected his doctrines and precepts. Such were in darkness, in error, and in sin; and without inducements or motives of holiness. For such, especially those who had the light of the gospel, and the proof that Jesus was the Son of God, to deny his claims and reject his authority, was an unpardonable sin. That is, they were without hope and without the spirit essential to the Divine favor.

That there were some who apostatized from faith in Jesus, as the Messiah, in those days of trial and persecution, and when many false prophets or teachers are abroad in the world, is certain; and for such there was no hope and no promise of pardon. They were not even to be prayed for; as they had blasphemed, or denied the holy spirit; had denied the claims and rejected the authority of Christ. The confirmed apostate from faith in Jesus, and the obstinate wilful denier of his divine commission, were given over by the apostles as beyond all human means of recovery. But, of the ignorant and uninformed, or the occasional transgressor, who believed in Jesus as the Christ, there was hope of recovery and repentance; and for such prayer was to be made. For they might turn from their evil way and lay hold on the hope of the gospel. Other passages of scripture just this interpretation.

Another construction of this passage is, that we are to pray for the pardon of all the sins of our fellow Christians, except such as render one obnoxious to capital punishment by human laws. "There is sin unto death," for which it is needless to pray for pardon, or for deliverance from punishment of it here. You are not to interfere with civil government, even so far as to pray for or supplicate the pardon of those, who, by a capital offence have forfeited their lives. By a brother, is meant a professing Christian. And if one were to commit a capital sin, he must suffer punishment, without hope of escape.

The first interpretation is probably the true one. For apostacy, and for obstinate and wilful rejection of Jesus as the Messiah, there was no prospect of the divine favor. Such forfeited all Christian charity; they were considered as "loving darkness rather than light," and as "denying both the Father and Son." B.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 29, 1832.

THE BIBLE THE SOURCE OF TRUTH.

One of the most encouraging indications in regard to the prevalence and triumph of truth, and the existence of a more harmonious and happy intercourse among the Christian sects, is, their general tendency to agreement in the important sentiment, that '*the Bible is the great original source of truth in this world.*' The biasses of early education, and the thousand prejudices that are generated and nourished among the mass of society, by the more violent but ignorant leaders, will long operate, no doubt, to delay this most desirable event. The false glosses and sectarian interpretations of the ignorant and designing will hold many good minds still in bondage to error; and will continue long also, it is to be feared, to fill the hearts of many with jealousy and unkindness towards those who differ from them. But 'truth is mighty.' As true knowledge advances, the prejudices and bigotry of the sects necessarily retreat. They cannot exist together, any more than darkness and light. In the present age, strongly marked as it is by a restless spirit of inquiry and by rapid advances in the arts of life, it is not to be believed that similar advances are not to be made, in theological as well as general science; especially in countries blessed like ours with free civil institutions. The important preparatory step in this advancement of religious knowledge, has already been taken by several of our religious denominations. All nominally receive the Bible, indeed, as their source of knowledge and rule of faith. But all do not yet *use* it as a *sufficient* and only rule. Some have still the presumption to think that it is not sufficiently explicit and exact in its language; that their own phraseology and inventions can mend it, and are necessary, to render it a safe rule of faith to mankind. We have cause to rejoice however, in the accumulating evidence we have, that this sentiment and practice is regarded among us more and more, as gross presumption and impiety.

Our own denomination, the Unitarian Congregationalists, it is well known, have adopted and generally acted from the first, upon the great Protestant principle, that *the Bible is a sufficient and our only rule of faith.* This we state, not as a matter of boasting, but merely as an historical fact. And we rejoice that we are not alone in this practice. Among others that might be named, we will mention that widely spread, numerous and respectable body of believers in our country, known by the excellent name "Christians." And among the Baptists, the Calvinistic Congregationalists and Presbyterians, also,—whom we have hitherto regarded as improperly tenacious in their attachment to human creeds—among these we find cheering indications of advance towards what we must denominate sounder principles and a better practice. What more, indeed, can the purest and most scrupulous Protestantism desire than the independent and noble sentiments expressed on our first page in a quotation from the Christian Spectator, published at New Haven? "The great truth," says a writer in the Spectator, "is impressing itself more strongly on this generation, that sublime truth, which achieved under God, the glories of the reformation, that the Bible is the foundation of theological knowledge." "From age to age, the propensity to bury the Bible under a cumbrous load of standards and systems of divinity has been so great, that it has ceased to be matter of marvel, that Christianity has been so little free and unfettered in its movements, and that the growth of knowledge in this grandest of all departments of science, has been so slow and stinted."

'One great truth,' continues this writer, is standing before this age. It will be in vain for us to refuse to contemplate it. It is that '*the Bible is the great original source of truth in this world*; that it is to be investigated by all the aid which learning, and piety and toil, can bring to bear on it; that its great and unchanging decisions are to be listened to with profound deference, and without theological gainsaying; and that its unbending sentiments are to give shape to every system of truth; to remould, if necessary, every form of doctrine; to repress every vagary of ancient imagination; and to chain down every fancy of daring metaphysics, of theological poetry, romance, and knight-errantry; and to demolish every Gothic pile that stands to awe the human mind, or that stretches its lengthened shadows over any of the paths of thought.'

With such champions as the theologians of New Haven, of principles so true, so generous and elevated as these, what may we not hope in the coming generation, for the cause of theological science, as well as of charity, kindness, and harmony among Christian believers.

The desirableness and importance of the prevalence of these principles in regard to the Bible, and of a practice consistent with them, will be more fully appreciated, when we consider the fact, which we think few can now dispute,—that it is the unreasonable and false doctrines represented as Christianity in human systems and by the erroneous teachings of the living heralds of our religion, and not what is gathered from the Bible, that have been a leading cause of the scepticism and infidelity so much complained of at the present day. Let men "approach the book of God," as the writer alluded to says, "as Bacon, and Boyle, and Newton approached the world of matter and of mind before them, as simple interpreters,"—let it be their grand and only purpose to find what the Bible teaches, and to apply it to the practice of life, instead of moulding its teachings into a system of their own, in accommodation to human ignorance, prejudice and tradition, and we shall soon find that infidelity has lost, if not her own very existence, at least one of her best and most powerful allies.

THE TITHE SYSTEM IN IRELAND.

The condition of Ecclesiastical affairs in Great Britain has recently attracted considerable attention. It has been confidently predicted that abuses in the Church could not long outlive the Reform of political abuses. The belief of this may perhaps have influenced some of the dignitaries of the Church, in the resolutions they took against the late measures for reform. However this may be, events have shown, that the impression is not without foundation that a half-way reform will never satisfy the British public. The evils of the tithe system have called long and loudly for reform. In Ireland, particularly, they have been felt with aggravating severity. So great have been the sufferings under this system, and so manifest is the injustice of its operations that it has become extremely difficult, if not quite impracticable in some districts, to collect them. A novel, but effectual mode of resisting the exactions, has been resorted to, which, so long as the public are united in their sentiment of opposition, will operate with uncontrollable power. The plan of opposition is the one alluded to in our late extracts from the 'Monthly Repository,' (see Register, Sept. 8th and 15th, last page) a universal refusal to purchase goods distrained for tithes. An exemplification will be found in the following statement of a late transaction in Ireland. The remarks by which it is introduced and followed are from the London Patriot.

The popular feeling is again outstripping the tardy movements of the legislature. All but certain interested parties saw, months ago, that the Irish tithe question was practically settled. We should think that late events will teach even the most obstinate opponents of change, that if they would snatch anything from the flames, they must hasten, instead of thwarting, measures of conciliation and concession. The following facts, it is hoped, will make their due impression:—

The Rev. Mr Freeman, a Pluralist, Protestant rector of the parish of Arnaguba, seized thirteen head of cattle on the 6th of this month, for tithes due the 1st. The cattle were advertised to be sold at Rathcormack on Wednesday last; after ineffectually attempting the sale, in the presence of the military, it was adjourned to be held in Cork. This novel proceeding caused disgust. On Thursday 13 head of most miserable cattle were escorted through the city by a strong body of Lancers, amidst the yells of the inhabitants, lodged in the suburbs and guarded by the military. At an early hour in the morning vast crowds, of all ages and sexes, came into the city from all parts of the country, with bands of music, colors flying, each party headed by some respectable person and proceeded to the Grand Parade, the place of sale. At 11 o'clock, a party of Lancers drove rapidly into town, escorting the Rev. Mr Freeman, and his proctor, Mr Campion. The 9th Regiment of Foot and three squadrons of the 17th Lancers then marched into town, headed by Sir George Bingham. Soon after deafening yells announced the arrival of the cattle, escorted by the Lancers and police. Amidst the most complete silence, the auctioneer came forward and asked successively—three pounds! two pounds! one pound! and at last three shillings for each of the cattle! But in vain—not a voice in that multitude replied—not a bidder was to be found. After going on in this way for some time, the reverend distrainer gave up the cows to the owners, the military marched off, and the crowd quietly dispersed.

What can a government say or do against a spirit like this? There are those, of course, who talk familiarly of 'force,' and 'bloodshed;' but what color of excuse is here given for them? A man refuses to pay tithes. The clergyman has his remedy—he distrains. But the people refuse to buy. We know of no way of preventing this; there is no help for it, but the utter extinction of the odious system which has provoked this irresistible method of opposing it.

OBITUARY.

[From the Daily Advertiser & Patriot.]

MAJOR THOMAS MELVILL.

Died in this city, on Sunday evening, 16th inst. Major Thomas Melvill, aged 81 years.

Mr Melvill was a descendant of that ancient noble family in Scotland, at the head of which is the present Earl of Leven. His father, Allan Melvill, was a son of Thomas Melvill, a highly respectable clergyman of Scoone, in the village of Leven, and county of Fife. He left his native land, soon after completing his mercantile education, and arrived in Boston in 1748, where he established himself in business, and was distinguished for that industry, enterprise, integrity, and rectitude of deportment, so characteristic of his adventurous countrymen. In 1750, he married Jane, the daughter of David Cargil', who came from Ireland, in company with Rev. Mr McGregor, who settled in Londonderry, N. H. Thomas, their only son, was born in Boston, on the 11th of January, 1751, and was left an orphan at the tender age of ten years, under the maternal care of his grandmother. Having attended the best schools in the country until he was in his fifteenth year, he was sent to Princeton, N. J., where he completed his collegiate education in 1769. His relatives being desirous that he should enter the ministry, he devoted himself to the study of divinity, for more than a year, but finding his health impaired, and considering his constitution too delicate for such a sedentary profession, he determined to become a merchant. Deeming it important that he should make a voyage to England, for the purpose of acquiring practical information, as an importer, and establishing a correspondence with such commercial houses as might be considered expedient, he went to London, travelled over a large portion of the island of Great Britain, and during his tour, visited the land of his ancestors.

Mr Melvill was in England at that memorable period, when the celebrated John Wilkes was expelled from the House of Commons and committed to the Tower, for writing the famous forty-fifth number of the 'North Britain;' and as the enthusiastic partizans of "Wilkes and Liberty" emblazoned No. 45 in the most conspicuous situations, as well as affixed it to innumerable articles of personal and public character, young Melvill participated in the universal excitement, and evinced that ardent love of liberty and hatred of tyranny, which characterized his whole life, by having a watch made with those figures engraved upon the case, and it was ever highly valued, as commemorative of an early devotion to the rights of man and of that glorious struggle in the cause of freedom, which forms such an important epoch in the history of England.

When the citizens of Boston began to evince a determination to resist the arbitrary, offensive and onerous exactions of the British government, Mr Melvill was conspicuous among the ardent and gallant young men of the capital, for his zeal and intrepidity, during that momentous advent of our National Independence. He was a member of the company which constituted the Governor's Guard of Honor, and when Gov. Gage left Boston and established his head quarters in Salem, the more effectually and securely to execute his desperate plans of coercion, the officers of those high minded patriotic soldiers immediately tendered their resignations, and the corps was disbanded.

The ever prompt and fearless Melvill was one of that immortal band, which, in December, 1773, in the presence of the royal fleet, boarded the Tea ships in Boston harbor, and threw their rich cargoes into the ocean. That bold and memorable deed, was the first overt act of the revolution. It was hurling the javelin of defiance at the claimed supremacy of the Imperial Parliament, and the gigantic power of the haughty monarch. It gave an impulse of such a stirring and vigorous import, that the whole country was electrified, and speedily roused to arms, in the holy cause of Liberty and Independence.

When the first regiments were raised in Massachusetts, Mr Melvill was appointed a captain in Col. Craft's company of artillery, and commanded a detachment, which was sent down to Nantasket heights, to watch the movements and hasten the departure of the British fleet, at the time Gen. Washington compelled the royal army to evacuate Boston. He was in the expedition to Rhode Island, with the rank of Major. After the enemy's forces had abandoned Newport, the troops of this Commonwealth returned, and the regiment to which Major Melvill belonged was employed in garrison and other duties, until the close of the revolution.

On the organization of the customs under the State authority, at the conclusion of the war, he was appointed naval officer; and after the establishment of the federal government, he received a commission as surveyor, which he held until the death of James Lovel, Esq. the naval officer, when he was appointed his successor. For more than forty years he was constant, active, and faithful in the discharge of the duties of his office.

He possessed, in an eminent degree, all the social and domestic virtues. As a citizen, he was ever ready to aid by his munificence, in all measures which were intended for the advancement of intelligence, religion, morality, and the prosperity and happiness of his countrymen. His beneficence was universal, for "he had a hand open as day to melting charity." As a husband, father, and friend, he was an example worthy of all commendation; as a Christian, his whole life bore testimony to his sincerity and his confidence in the mediation of the Son, and a firm reliance on the mercy of his heavenly Father; and as a patriot, he was of that glorious school, where a Hancock, an Adams, and a Warren, were the illustrious apostles.

DOMESTIC INTELLIGENCE.

CHOLERA.

The last case of cholera reported as having occurred in Boston, was that of John Vincent, aged 60, an intemperate man, who died at the Northern Hospital on the night of the 20th inst.

The following are some of the latest cholera reports.

Baltimore, Sept. 23.—6 deaths.

Frederick, Sept. 11 to Sept. 21.—26 new cases, 18 deaths.

Hagerstown, last week.—4 new cases, 1 death.

Washington, Sept. 26, (hospitals.)—4 new cases, 2 deaths.

Alexandria, Sept. 26, (18 hours.)—2 new cases, 2 deaths.

Deaths in Baltimore for the past week 116, of which 40 were by cholera—previous week 135 by that disease.

The Richmond Whig of Saturday states that the cholera has broken out in the Penitentiary—4 cases had occurred the preceding night and that morning, all fatal.

The cholera lately appeared on board the steamboat Columbus, on her passage from St Louis to Portland, 3 miles below Louisville, Ky. before her arrival at which, 8 cases occurred and 3 deaths.

Lieut. Royston, and in all 50 of the rank and file have died at Fort Armstrong, Rock Island.

In New York the number of deaths by cholera on the week ending Sept. 22, was 72. The whole number since the first appearance of the disease is 3399.

Newton Theological Seminary. The Rev. J. D. Knowles, pastor of the second Baptist Church and Society who worship in Baldwin Place, has asked and recieved a dismission from his people. He has been invited to the charge of the Newton Theological Seminary, which invitation he has accepted.

Annals of Education. The forthcoming number of the Annals of Education will contain the following articles:—Early Education: School displine; Intellectual Education at Hofwyl; on Orthography; Primary Education in Spain; Study of our Political Institutions; Study of the Bible; New York University; American Institute of Instruction; on Emulation; Intelligence; List of New Publications; on Education.

New York University. Candidates for admission at the new University in the city of New York, are so numerous that three days have been assigned for thei examination. The term of the University commences on the first of October.

Melancholy Accident. On Wednesday afternoon Mr Almoran Holmes, and Mr James Kirkwood were suddenly killed by the falling of the arm attached to a derrick recently erected at the foot of Long Wharf; and a boy also had a leg broken.

Temperance. As an evidence of the beneficial influence of Temperance Societies, we notice says the Traveller, that in 1825 there were 487 licenses granted in Essex county. In 1831, with a great increase of population the number was reduced to 385.

Audubon the Ornithologist. We have a letter before us, says the Philadelphia Gazette, from Mr Audubon dated from Eastport, Me. on the 12 inst. We give the following extract, as illustrative of the extraordinary perseverance with which he prosecutes his ornithological discoveries;—

"I have to announce you the discovery of a new wren, or as I must call it, a Troglodyte. I would gladly come from Boston—nay, from Philadelphia itself, fifty-two times per annum into these parts, (Denny's-ville) could I be sure of being thus each time rewarded. The little rogue was shot in the deepest recesses of the darkest woods, where beds of mosses full knee deep spread themselves by acres—where the sun seldom peeps and where man seldom walks—it breeds hereabouts, and I know a good deal of its tricks and actions. I have made a fine drawing(excuse my saying so, the Lord knows if bye and bye it will be believed that I ever drew a bird) of the Tetrao Canadiencis of four figures and some rare plants to me. These birds, build in the state, and are found in it during all seasons. I have eight, some of which are of beautiful plumage."

Nulfication. Five counties in Georgia have, through the medium of public meetings, expressed an opinion in favor of nulfication, and fifteen against it.

Western Review. The Cincinnati Daily Gazette observes, that the plan of publishing a Western Quarterly Review is understood to have been given up. Judge Hall, who was to have been its principal editor, is now engaged in the publication of the Western Magazine.

Niagara. The property of Mr Forsyth at Niagara Falls, has been purchased by an association of Canadian gentlemen, who propose to extend the establishment, to dispose of lots, and to erect cottages for the accommodation of private families.

The Boston Lying-in Hospital. This institution we learn is completely organized, and is ready for the reception of patients. An estate has been purchased, situated at the southerly part of this city, at No. 718 Washington Street, embracing a house well adapted to its present purposes, and a spacious lot of land, which will admit of an extension of its buildings, whenever it shall become necessary. This building has been furnished for the accommodation of the institution, its officers have been appointed, and rules and regulations for its government have been established. The supervision is entrusted to a board of Directresses, consisting of twentyfour ladies, who will visit the house weekly, in rotation, two in each month, and will make reports of the state of the Hospital, with suggestions for its improvement, and at their recommendation, patients will be admitted. No patient will be recommended for admission unless a married woman, or one recently widowed, and known to be of good moral character. The board for each patient is to be fixed by the trustees. Any person who has contributed $300 to the funds, will have the privilege of a free bed for one patient once in a year. The trustees will also furnish accommodation free of expense, to a certain number of patients, who shall be recommended by the Directresses. The following are the officers for the ensuing year.

President. John Heard, Jr.

Vice President. Daniel F. Parker.

Trustees. Samuel T. Armstrong, George Hayward M. D., Abbot Lawrence, Charles Lowell, D. D., James Savage, Thomas B. Wales, Francis J. Oliver, Robert G. Shaw, Samuel Perkins and Lynde M. Walter.

Treasurer. Henderson Inches.

Secretary. E. Haskett Derby.

Officers appointed by the Trustees.

Directresses. Twentyfour ladies, in whom the friends of the institution will feel an entire confidence, that its management will be subject to a faithful and judicious direction.

Attending Physicians. Walter Channing and Enoch Hale, Jr.

Consulting Physicians. John C. Warren, Jacob Bigelow, and George Hayward.

House Physician. Edward William Hook.

Matron. Mrs Mary Aborn.

Progress of SteamPower. The Liverpool Advertiser says,—A scienific gentleman lately visiting the Liverpool and Manchester railway, some very extraordinary performances were effected. On two occasions, a load amounting to 100 tons, was drawn by one engine from Liverpool to Manchester, a distance of about 30 miles in an hour and a half, being a the average rate of 20 miles an hour. An eight-horse waggon, on a common road, is capable of carrying only eight tons a day. It would take 100 horses, working for the day on a turnpike-road, to perform the same work as was here accomplished by a single steam engine in an hour and a half.

Canadian Colony of Colored Persons. We find the following in a Quebec paper.

Mr Paola Brown, agent of the African Settlement at Golbornsburgh, Upper Canada, has arrived in this city. We understand he is deputed by his colored brethren settled there, to collect some assistance to aid them in building churches and school houses, wherein they may learn those principles of Christian faith, and obtain education which was refused them in the United States, which the severity of the laws against colored persons obliged them to leave and seek an asylum in the British Provinces, where they might seek those advantages which true liberty imparts, and which they could not hope for in their last places of abode. A petition, setting forth their situation, was presented to his Excellency Lord Aylmer, and we understand that his Excellency has given his approbation to the object in view.

FOREIGN INTELLIGENCE.

From Europe. English papers to August 17th have been received at New York. The following summary of the leading events is condensed from the different papers, but principally from the Daily Advertiser and Patriot.

A debate took place in the House of Lords on the night of the 15th, on the subject of Portuguese affairs, in the course of which the Duke of Wellington animadverted with severity on the course pursued by the ministry. Earl Grey, in reply, vindicated the policy of the government, which he declared to have been altogether neutral, although the success of Donna Maria was much to be desired.

It was expected that Parliament would be prorogued by the King in person, on the 16th.

Mr O'Connell has addressed a long letter to the Irish Political Union, developing his intentions, and calling on the people of Ireland to second him. It concludes thus:—"I conclude with this declaration of my own personal intentions. First, I am determined never again voluntarily to pay tithes. Second, I am determined never again voluntarily to pay vestry cess. Third, I am determined never to buy one single article sold for tithes or vestry cess. Such are my three individual resolutions; let every other man act as he pleases. I have made up my mind to this course. I will not oppose the law, let it take its course; but I decline paying to, or buying from, tithe proctors."

Portugal. The latest intelligence of Don Pedro and his expedition was down to the 6th of August. At that time he was at Oporto, where he was said to be daily receiving accessions to his force by the arrival of deserters from Don Miguel's army and volunteers from the provinces north of the Douro. His pecuniary resources are also said to be increasing. The wine left by the Miguelite company at Oporto amounted to 50,000 pipes, which, at a low price, would produce a million pounds sterling. His resources also receive constant additions from prizes sent in by the blockading squadron. Eight vessels, which attempted to break through the blockade, from Brazil and the East Indies, were taken by Admiral Sartorius. They were richly ladened with sugars, teas, silks, &c. and worth £120,000. The town and neighborhood of Oporto were perfectly quiet. Pedro was increasing his army and navy, and had already fortified the city towards the interior, where he was most exposed. The city and streets are intrenched, and barricaded, so that he may defy any force the Miguelites may bring against him. His recruits, including volunteers and the line, amount to above 7,000; and he is adding several fine brigs to his navy, and his familiarity endears him to his soldiers.

Nothing has transpired to decide the authenticity or the contrary of the news of the fortress of Almeida having declared in favor of the young Queen of Portugal. The Chronicle says,—We suspect that it is too good to be true, though not an improbable event, as the latest information by way of France is silent in regard to it. One important fact established is, that up to the 1st inst. Ferdinand had not ventured to give orders for any portion of his troops to cross the Portuguese frontiers, to assist Don Miguel in driving Don Pedro out of the country.

Holland. The accounts from Holland are very contradictory. The Morning Chronicle of the 16th states the contents of letters received on the preceding evening, which represent the Belgians as extremely averse to any amicable arrangement in consequence of the connexion recently formed by that sovereign with France. Intelligence, of the 14th, from Paris, represented war as likely to take place between Holland and Belgium. Other accounts state that the prospect of an amicable settlement of their differences was as favorable as it had been at any time. A Belgian ambassador had been received at the court of Vienna. King Leopold, with his bride, was on his return from Compeigne to Brussels.

Greece. It appears that the new boundary line for Greece, which has been considered so advantageous, was obtained from the Grand Seignor, at the price of 50,000,000 of Turkish piastres, which are to be deducted from the sum which he had undertaken to pay to Russia.

The Cross of the South. Capt. Basil Hall, in his second series of Fragments of Voyages and Travels, describes the Astronomical novelties which are seen in doubling the Cape of Good Hope. His description of the Cross of the South is as follows;

"But of all the Antarctic contellations, the celebrated Southern Cross is by far the most remarkable, and must in every age continue to arrest the attention of all voyagers and travellers who are fortunate enough to see it. I think it would strike the imagination even of a person who had never heard of the Christian religion, but of this it is difficult to judge, seeing how inextricably our own ideas are mingled with associations linking this sacred symbol with almost every thought and deed of our lives. Three great stars which form the Cross, one at the top, one at the left arm and one which is called the chief star, called Alpha, at the foot, are so placed as to suggest the idea of a crucifix, even without the help of a small star, which completes the horizontal beam. When on the meridian it stands nearly upright; and as it sets, we observe it lean over to the westward. I am not sure, whether upon the whole, this is not more striking than its gradually becoming more and more erect as it rises from the east. In every position, however, it is beautiful to look at, and well calculated with a little prompting from the fancy, to stir up our thoughts, to solemn purpose. I know not how others are effected by such things, but for myself, I can say with truth, that during the many nights I have watched the Southern Cross, I remember no two occations when the spectacle interested me exactly the same way, nor any one upon which I did not discover the result to be somewhat different, and always more impressive, than what I had looked for.

"The constellation being thirty degrees from the pole, is seen in its whole revolution, and accordingly, when off the Cape, I have observed in every stage, from its triumphant erect position, between 60 and 70 degrees above the horizon, to that of complete inversion, with the top beneath and almost touching the water. This position by the way always reminded me of the death of St Peter, who is said to have deemed it too great an honor to be crucified with his head upwards, in short, I defy the stupidest mortal that ever lived, to watch these changes in the aspect of this splended constellation, and not be in some degree struck by them."

Mount Faulhorn, in Switzerland. A foreign paper says,—"A tavern has recently been built on the summit of Mount Faulhorn, in Swizerland. It is an elevation 8140 feet above the level of the sea, and is therefore between five and six hundred feet higher than the Hospice of the Great St Bernard.

Manchester Cotton Mills. The following remarks are from Allen's Sketches.

An equivalent amount of water power may be obtained in most parts of New England nearly forty per cent cheaper than the steam power in Manchester, the necessary mill buildings in each case being included. It is, indeed, only after viewing the vast amount of labor expended in mining coal and transporting it to the furnaces of Steam Engines, and the multitude of these costly machines, upon which the engineers are often at work, repacking the pistons and executing frequent small repairs before and after the ordinary hours of labor, and during almost every Sabbath, the only day on which the boilers become cool, that an American can estimate the vast advantages possessed by the United States in the immense water power furnished by their innumerable rivers. The wealth of England could hardly purchase, at the rate of the cost of steam power in Manchester, the water power available within the limits of the United States, wherein a great moving force forms a principal part of the ordinary cost. The flour mills of the United States have long been celebrated for superiority in mechanism and effective operation over all other similar mills in Europe; and even the manufacture of coarse cottons and other fabrics, which requires the hard twist of the throstle and the violent blows of the power-loom, is greatly indebted to cheap water power for the successful competition maintained with the steam power and cheaper labor of England. The difference in the cost of the transportation of the raw materials to the water falls located at remote distances from the sea-board, must, however, be taken into consideration with the comparatively light expense of transportation between Liverpool and Manchester.

MARRIAGES.

In this city, Mr Gustavus Wood, of Lexington, to Miss Jane M. Smith; Mr Uriah Smith to Miss Mary Ann Brown; Mr John Timmony to Miss Esther Murphy.

By Rev. Dr Lowell, Mr Autumnus S. Chace to Miss Mary Ann, daughter of Mr William Peterson.

By Rev. Mr Parkman, Mr Samuel H. Holbrook to Miss Caroline, youngest daughter of Benjamin Clark, Esq.

By Rev. Mr Young, Rev. Robert F. Walcutt, of Berlin, to Miss Mary Ann Powers, of this city.

By Rev. Mr Frothingham, Mr Theodore Leonard, of Baltimore, to Miss Elizabeth, eldest daughter of Samuel H. Babcock, Esq. of this city.

In Dorchester, Mr Theodore C. Leeds to Miss Mary Ann, daughter of Jas. Leach, Esq.

In West Cambridge, Mr George S. Adams, of Charlestown, to Miss Lucy Hill.

In Watertown, by Rev. Mr Francis, Mr Luke Forbes, of this city, to Miss Mary, only daughter of Gilbert Nichols, Esq.

In Braintree, Mr Charles French, (of the firm of French, Davenport & Co. of this city,) to Miss Catharine L. daughter of Charles French, Esq.

In Brookfield, Simeon Draper, Esq. to Mrs Catharine C. Lewis, formerly of this city.

In Concord, N. H. Col. John Parker, of Bow, to Miss Hannah Noyes.

In Vassalborough, Lieut. Thomas M. Hill, of the U. S. Army, to Miss Elizabeth Bradley.

In Dresden, Capt. Thomas I. Goodwin to Miss Angeline E. Goodwin.

In Washington, D. C. Maj. Charles S. Williams, of the General Post Office, to Miss Mary E. F. daughter of Col. William Hamilton, of Charles co. Maryland.

DEATHS.

In this city, Mr Peter Walsh, aged 52; Mrs Bridget Short; Mr Robert Wilder, 42; George Peabody, 17, a Student of Yale College, and only son of Mr David Peabody, of New York.

In Charlestown, Mrs Mary T. wife of Mr Ezra Vinton, aged 32.

In East Cambridge, Mr Lemuel Lawrence, aged 63.

In West Cambridge, 15th inst. Miss Icharrissa Kent, aged 85.

In Cambridge, at the house of President Quincy, Mrs Maria Sophia Morton, aged 93.

In Newburyport, Mrs Eleanor, wife of Capt. Salem Woodward, aged 47

In Framingham, Maj. Lawson Nurse, aged 71.

In Stoughton, on the 26th inst. Dr Peter Adams, aged 76.

In Marblehead, Miss Sarah Foster, aged 60.

In Hingham, Mr Benjamin Andrews, aged 40.

In Taunton, Mr Luther Redding, formerly of Middleborough, aged 84, a revolutionary soldier.

In Waldoborough, Mr George Leisner, a revolutionary pensioner, aged 75.

In Peterborough, N. H. Dea. Nathaniel Holmes, a soldier of the revolution, aged 73

WOMAN.

In Press and will be shortly republished from the London edition, by L. C. BOWLES, 362 Washington street, "WOMAN, in her Social and Domestic Character. By MRS JOHN SANDFORD."

Advertisement to the London Edition.

The title of the following pages, is perhaps, their best plea to the indulgence of the reader. It at least embraces a subject which will be regarded as strictly appropriate to a female pen; and it is hoped that this circumstance may be admitted as at once an apology and a recommendation.

Of course the authoress has written exclusively for her own sex; and to them would she respectfully commit her little book. Happy shall she be, should it meet with the approbation of those of whom she ever wishes to be the humble follower: happier still, should it tend to recommend their principles and example to others. Sept. 29.

This day published by LILLY & WAIT,

THE EDINBURGH REVIEW,

NO CX.

CONTENTS.

Art. I. 1. The Rise and Progress of the English Commonwealth.—Anglo-Saxon Period; containing the Anglo-Saxon Policy, and the Institutions arising out of Laws and Usages which prevailed before the Conquest. By Francis Palgrave, F. R. S. and F. S. A. 2. The History of England; Anglo-Saxon Period. By Francis Palgrave, F. R. S. and F. S. A.

Art. II. 1. Corn-Law Rhyme. 2. Love; a Poem. By the Author of Corn-Law Rhymes. 3. The Village Patriarch; a Poem. By the Author of Corn-Law Rhymes.

Art. III. 1. Italian Republics; or, the Origin, Progress, and Fall of Italian Freedom. By J. C. L. Sismonde de Sismondi. 2. Des Esperances et des Besoins de l'Italie. Par J. C. L. Sismonde de Sismondi. 3. Precis Politique sur les derniers Evenemens des Etats Romains.

Art. IV. Journal of an Expedition to Explore the Course and Termination of the Niger; with a Narrative of a Voyage down that River to its Termination. By Richard and John Lander.

Art. V. Remarks on the Commerce and Manufactures of Great Britain.

Art. VI. Spain in 1830. By Henry D. Inglis, Esq.

Art. VII. An Account of the Life, Lectures, and Writings of William Cullen, M. D Professor of the Practice of Physic in the University of Edinburgh. By John Thomson, M. D. Professor of Medicine and General Pathology in the University in Edinburgh.

Art. VIII. 1. Domestic Manners of the Americans. By Mrs Trollope. 2. Six months in America. By Godfrey T. Vigne, Esq. 3. Remarks on the Statistics and Political Institutions of the United States, with some Observations on the Ecclesiastical System of America, her Sources of Revenue, &c. By William Gore Ousley, Esq., Attache to his Majesty's Legation at Washington. 4. Esquisse Morale et Politique des Etats-Unis de l'Amerique du Nord. Par Achille Murat.

Art. IX. Observations on the Duties on Insurance.

Art. X. I. La Divina Commedia di Dante Aligheri, con Comento Analitico di Gabriele Rossetti. 2. Sullo Spirito Antipapale dei Classici Antichi d'Italia. Disquisizioni di Gabriele Rossetti, Professore di Lingua e Letteratura Italiana nel Collegio del Re in Londra.

Art. XI. Souvenirs sur Mirabeau et sur les deux Premieres Assemblees Legislatives. Par Etienne Dumont, de Geneve; ouvrage posthume publie par M. J. L. Membre du Conseil Representatif du Canton de Geneve.

List of Publications.

Index. Sept. 29.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 9, Vol. V. Just published by MARSH, CAPEN & LYON, No. 133 Washington Street.

CONTENTS.

Original Miscellany. Sophenisba, or Love, the Conqueror conquered; The Hero of the Plagne; Fragments; Friendship's Tribute; Sentiment; The Little Lady; The Reformer; Reflections; American Institute of Instruction; Is it Fashionable.

Original Poetry. The Blind Mother; The Harvest Moon; David and Absalom.

Literary Notices. Legends of the West; Lessons in Reading and Grammar; Hill and Valley; The Cooks own Book; Progressive Exercises in English Composition; Family Lyceum; Ladies' Lyceums; Mothers Lyceums; Social Lyceums; Mowbray on Poultry; Female Education in South America; Female College in New Grenada; Female Schools, and Female Influence; Lady Editors; The Rose Bud; Heidenmaur; The Intellectual year; Coincidences; Breckinridge's Address.

Music. The Bells of St Petersburgh. Sept. 29.

UNITARIAN ADVOCATE,

FOR SEPTEMBER, 1832

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 3, for September, 1832.

CONTENTS.

On the Religion of Science. Dr Woods' views of Human Ability. The testimony of the Apostles concerning our Lord. Orthodox Church Discipline. Thoughts on the Character and Prospects of the present Age. Character and tendency of Christian Unitarianism.

Intelligence.—British and Foreign Unitarian Association. Sept. 17.

LOCKE ON THE EPISTLES.

For Sale at this Office, 'Locke's Paraphrase and Notes on the Epistles of St Paul.' Sept. 8.

BOSTON LYING IN HOSPITAL.

In pursuance of a vote of the Trustees of the above Institution, notice is hereby given, that the Hospital No. 718 Washington Street, will be opened for the admission of patients on Thursday the 20th inst.

Sept. 22. E. HASBETT DERBY.

CASH STORE.

Just received and for Sale by the Subscriber,

67 cases Prints from 6 1-4 cents to 42 cents.

35 bales White Sheetings and Shirtings from 6 1-4 to 14 cents.

21 bales Brown do. do. from 6 1-4 to 14 cents.

ELIAB STONE BREWER,
No. 414 Washington Street,
Sept. 22. South End.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 362 Washington Street, *The Scriptural Interpreter*, VOL. III No. 2, for August, 1832.

CONTENTS.

Practical Remarks, Matt. ix. 1—17; Translation and Exposition, Matt. ix. 18—38; The Demoniac of Gadara; St Paul's Combat at Ephesus, 1 Cor. xv. 32; On the Quotation of the Old Testament in the New; The Speech of Stephen, the First Martyr, Acts vii. 2—52. Sept. 15.

BLANKETS, &c.

Just received, and for sale by the subscriber,—

2 bales of London double Rose Blankets, 9, 10, 11, 12, and 13 quarters, very superior.

2 bales 8, 9, 10, 11, and 12, quarters, Rose Blankets, at very low prices.

2 bales 9-4 Comforters.

1 bale 12-4 do.

Marceilles Quilts.

ELIAB STONE BREWER,
No. 414 Washington street.
Sept. 15. South End.

MR DEWEY'S FAST DAY SERMON.

For sale by L. C. BOWLES, 362 Washington street, "A Sermon on the moral uses of the Pestilence, denominated Asiatic Cholera, delivered on Fast Day, August 9, 1832." By Rev. ORVILLE DEWEY, Pastor of the First Congregational Church in New Bedford. Sept. 15.

SIX ORIGINAL BOOKS. FOR JUVENILE AND SUNDAY SCHOOL LIBRARIES.

B. H. GREENE, 124 Washington, corner of Water street, is now preparing for the press, six new and original books, by the author of "The Black Velvet Bracelet," "Early Impressions," &c. &c. They will probably be among the most interesting books that have at any time been published for children, The first of the series will be before the public in about two weeks, entitled "Annette Warrington, or Sequel to the Black Velvet Bracelet."

N. B. Due notice will be given of the appearance of the others.

On hand an excellent collection of books, for Unitarian Sunday School Libraries.

SUNDAY SCHOOL DEPOSITORY,
124 Washington Street.

LIBERAL PREACHER,

FOR SEPTEMBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for September, 1832.—New Series, Vol. II. No. 9, Containing a Sermon by Rev. JOSEPH FIELD, of Weston. *Subject,*—"Causes of Religious Indifference." Sept. 1.

NEW BOOKS IN PRESS.

L. C. BOWLES, No 362 Washington Street, has in press, and will shortly publish, "Brooke and Brooke Farm;" "Demerara;" "Ella of Garveloch;" "Wea. and Woe, in Garveloch;" Tales by Harriet Martineau, being Nos. 3, 4, 5, and 6, of 'Illustrations of Political Economy.

Also, "Stories about Boston," by ROBIN CARVER, with numerous engravings on wood. This work is to be published in a neat style, and ornamented with engravings illustrative of public events, buildings and monuments of the city. It is intended for children, and is well adapted for the use of Schools. It contains an historical account of the city, from its settlement to the present year, with interesting anecdotes of public men, revolutionary tales, and a full geographical sketch. Sept. 1.

CHEERING VIEWS OF MAN AND PROVIDENCE.

Just published and for sale by L. C. BOWLES, 362 Waghington street, "Cheering Views of Man and Providence, drawn from a consideration of the Origin, Uses, and Remedies of Evil." By WARREN BURTON. Sept. 1.

DIAPERS AND CRASH.

5 bales of Russia Diapers, 12s 9d per piece.
10 " " Crash, 6 1-4 cts. pr. yd.
2 " " Linen, an excellent article for wiping glasses. 12 1-2 cts, pr. yd.

Just received and for sale by ELIAB STONE BREWER, 414 Washington street, South End. Sept. 1.

VALUABLE BOOKS--CHEAP.

For Sale by L. C. BOWLES, No. 362 Washington Street, (near Boylston Market) a good assortment of *Theological and Miscellaneous Books, at reduced prices*, among which are the following:

	PRICE.
Channing's Works, 8vo. bound in full cloth,	$1,25
Beard's Collection of Sermons, per vol.	1,25
do. do. do. call,	1,75
Whitman's Village Sermons, cloth,	0,62
Counsels and Consolations, by Jonathan Farr, per doz.	3,00
Plain Letters on Important Subjects, per doz.	3,00
The Times of the Saviour, 3d edition with plates,	0,25
Ware, on the Formation of the Christian Character, per doz.	3,50

—ALSO—

Theological Common Place Book,
Contemplations of the Saviour,
Memoirs of Oberlin,—do. of Hannah Adams,
Noyes' Psalms,—Worcester on the Atonement,
Greenwood's Liturgy—Buckminster's Sermons,
Visit to the Poor,—Art of Being Happy,
Adam's Letters on the Gospels,
Upham's Lectures on Witchcraft,
do. Letters on the Logos,
Brooks's, Sewall's and Dabney's Family Prayers,
Cambridge and N. York Collec. of Psalms and Hymns,
Greenwood's and Willard's do. do. do.
Worcester's, Channing's and Carpenter's Catechism,
Allen's and Field's Questions,
Saturday Evening,—Life of Ledyard,
Tucker's Light of Nature,—Selections from Fenelon's
Greenwood's Lives of the Apostles,
Kenrick's Exposition,—Locke on the Epistles,
Griesbach's Testament, by Professor Palfrey,
Harmony of the Gospels, by do.
Leighton's Select Works,—Offering of Sympathy,
Nichols's Natural Theology,
Dick's Christian Philosopher,
Library of Old English Prose Writers,
do. of Religious Knowledge,
Quarto, Octavo, and Pocket Bibles and Testaments, in various bindings;

Together with a variety of other Works, suitable for *Public* or *Private Libraries*, with an extensive assortment of JUVENILE BOOKS for *Juvenile Libraries* and *Sunday Schools*, at 50 per cent. discount; a Catalogue of which has just been published, and may be had at the above Store.

☞ Orders from Clergymen and others will be executed on the best terms.

N. B. *Printing and Bookbinding* done with neatness and despatch. ☞ Old Books re-bound, &c.

July 21. 1stf.

SELECTED POETRY.

[From the Religious Intelligencer.]

DEATH'S CHOSEN ALLY.

The King of Terrors frown'd upon his throne,
O'erwearied and displeased.—"Behold, my task
Since him of Eden felt a brother's hate,
Down to the brow that blanches as I speak,
Hath known no respite. Would that there were one
With whom to trust my cares awhile,—and snatch
One moment of repose. Ho! ye who wait!
Give notice,—that with him most worthy found
By previous deeds to waste the race of man,
The Victor Monarch will delight to share
The glory of his kingdom."
Mighty winds
Swoll'n up to earthquake violence,—and tones
Of many waters, like a thousand seas
Clamor'd the edict,—while the lightning's spear
Wrote it in flame, on every winged cloud:—
Yea, with such zeal the elements conspir'd
To publish the decree,—methought there lurk'd
In each some latent, lingering hope, to win
The promis'd regency.—
The Passions came,
Thron'd on their storm-clouds, and with varied voice,
Thundering or eloquent,—as best beseem'd
Their several natures,—boasted how to seal
Life's countless springs.—But to their claims, stern Death
Gave credence cold.—
Next, fleshless Famine rose
Up like a charnel ghost,—and Pestilence
Came stalking on, with quiver ever full,—
And ever in her ears, a mournful sound,—
The weeping of the nations.—
—Loudly shrieked
A martial trump, and on his banner'd ear,
War, like a sovereign came. Unnumber'd spoils
Were strew'd around him,—and the blood of men
Flow'd as a river 'neath his chariot wheels.
His eagle eye the promis'd honor scann'd,
As an undoubted right.—But the pale king
Ponder'd,—yet spake not,—till with haughty pride
The candidate withdrew,—and trembling earth
Shrunk at his kindled rage.—
There was a pause,—
As if none dar'd in that foil'd champion's steps
Essay to tread.—At length a bloated form
Mov'd slowly on, with mix'd and maddening bowl,
But ere the footstool of the throne he prest,
Death, with a father's fondness hasting down
Embrac'd—and in the seat of empire plac'd.
Great was the wonder,—but none dar'd gainsay;
And with a fearful shout, all Nature's foes,—
Diseases, passions, wars and sins, proclaim'd
Intemperance their lord,—while at his feet
Hell cast her trophies,—and with joy receiv'd
Death's allied friend—as her prime-minister.

[From the Episcopal Watchman.]

'LORD'S DAYS.'

Types of eternal rest, fair buds of bliss,
In heavenly flowers unfolding week by week;
The next world's gladness imag'd forth in this—
Days of whose worth the Christian heart can speak.

Eternity in time—the steps by which
We climb to future ages—lamps that light
Man through his darker days, and thought enrich,
Yielding redemption for the week's dull flight.

Wakeners of prayer in man—his resting bowers
As on he journies in the narrow way,
Where Eden-like, Jehovah's walking hours
Are waited for as in the cool of day.

Days fix'd by God for intercourse with dust,
To raise our thought's and purify our powers
Periods appointed to renew our trust,—
A gleam of glory, after "six days" showers!

A milky way mark'd out through skies less drear,
By radient suns that warm as well as shine—
A clue which followed dissipates our fear,
Tho "briars and thorns around our pathway twine."

Foretastes of Heaven on earth, pledges of joy
Surpassing fancy's flights and fictions story—
The preludes of a feast that cannot cloy,
And the bright out courts of immortal glory.

MISCELLANEOUS.

[From Bell's London Weekly Messenger.]

REPORT OF THE COMMISSIONERS AGAINST ARREST AND IMPRISONMENT FOR DEBT.

The Committee have printed their report, and, after stating a number of strong and striking facts, they declare it to be the unanimous opinion of the Committee, that the present system of arrest and imprisonment for debt ought to be immediately altered, and some mode adopted more effectual for the interests of the creditor—less uselessly oppressive to the debtor—and less mischievous to the public in general. We perfectly agree in this conclusion of the Committee, as our own observation has long led us into the same opinion, and has persuaded us that the present system is alike injurious to debtor, creditor, and the public,—that it is greatly injurious to public morals, and in no degree necessary to maintain that degree of commercial credit between dealer and customer, which it is said the daily business of life requires.

With respect to the debtor, it has long been manifest to us, that this whole system of law is formed and founded upon one strong and palpable error,—namely, that in the great majority of cases the non-payment of the debt at the time is owing to the wilful dishonesty of the debtor, and not to the want or delay of his means of payment, and that therefore it is both just and prudent to treat him as guilty of a criminal misdemeanor,—just because he is in fact guilty of withholding what he is enabled to pay,—and prudent, because the application of the power of arrest and imprisonment are naturally the most effectual means of compelling him to pay where he has the means of paying.

This is the principle of our present mode of process. But it is surely unnecessary to say, that the truth of this principle is contradicted by the experience of every man. Of actual debtors how large a portion is the number of those who are unable to pay their debts by misfortunes in trade and business, and by unexpected failures and reductions of income not dependent upon themselves—by falling rents, failing tenants, by the depression of agriculture, trade, and commerce,—by the delay of payments to themselves from others, and by the disappointment of reasonable hopes and honest expectations.

If we exclude all the class of fraudulent debtors, and such ought to be excluded in the consideration of a law for debtors, inasmuch as they ought to be dealt with by the criminal law; if we exclude, we say, the swindler and the cheat, we shall find that at least seven out of ten of those arrested for debt fall under this description of persons. Where, therefore, is the good sense, the good feeling, the justice or humanity of a law which comprehends in one and the same heavy penal enactment, the honest debtor,—fraud and misfortune,—dishonest prodigality, and unfortunate and disappointed industry,—reasonable expectations and honest ventures,—with reckless speculations and indefensible gambling at the risk of creditors.

But all this is done by the present system of our law. It concludes in all cases that the debtor has the money in his pocket, and therefore in all cases commands his imprisonment and detainer till he produces it.

The absurd consequences of this system are very strongly stated in the Report and in the evidence. It appears that the law expenses to both parties which this system occasions, and which is money quite thrown away, is found to amount to more than the per centage obtained upon the debts. If the party goes to prison immediately, in consequence of an arrest for some small sum, say twenty pounds, the final issue is, either that the debt is paid after some intervening period; or that the prisoner is compelled to take the benefit of the Insolvent Act. If the debt be paid within a fortnight or a month after the arrest in term time, the least expense to the debtor is between seven and ten pounds, and this on a debt not exceeding twenty pounds. If the debtor takes the benefit of the Insolvent Act, these costs fall upon the creditor. In both of these cases, therefore, whether the debt be paid, or the debtor be cleared by the Insolvent Act, the consequences are such as no system of law ought to tolerate, and still less to support and to pay. In the one case, a debtor, whose delay of payment is, perhaps, occasioned by inevitable misfortune, has his misfortune aggravated by having to pay costs of nearly half the amount of his debt, and is ruined by the costs when, by gaining time, he might have paid the debt. In the other case, the loss of the creditor himself is aggravated by the loss of the costs.

This view of the subject is very strongly fortified by a fact, which appears in an advertisement of the Society for the Relief of Persons Confined for Small Debts. The advertisement of this Society states, that in one year (1831,) it had released from prison two thousand and eighty debtors, at the charge of five thousand two hundred and twenty seven pounds; and since the 2d of May last it had effected the discharge of one hundred and eleven debtors, of whom ninety three had wives and two hundred and eight children; whose liberation cost three hundred and twenty four pounds!! Could all the oratory of the most eloquent speaker that ever rose in Parliament draw so dreadful a picture as this of savage barbarity in a civilized and Christian land, and of the horrid state of the laws where such things can exist? In the last year alone above ten thousand persons immured within the walls of a jail, taken from the sphere of industry and usefulness, harassed by legal harpies, and burdened with cruel and ruinous expenses, and all for what! The sum of less than two pounds ten shillings for each, has, after all their sufferings, finally satisfied the creditors' claims. And within the last few weeks four hundred and twelve human beings, the parents of ninety three families—and these innocent families have been rendered destitute for what three hundred and twenty four pounds have settled—i. e. fifteen shillings a-head for such a mass of misery!

Can we contemplate this, and think of the unrelenting cruelty which sought such vengeance—of the expense which must have flowed into the pockets of petifogging attorneys out of the distresses of these harassed creatures—and of the laws which permit such injuries, not only to individuals, but, through them widely, to the community at large, and not be filled with feelings of equal astonishment, disgust, and horror!

If such be the consequences of the system of arrest for small debts of twenty or thirty pounds, by the courts of common law, how much more absurd and cruel is the statute under which even courts of conscience are allowed to imprison their debtor for as many days as there are shillings in the debt; that is, to imprison a poor man forty days for forty shillings? During the whole of this time the prisoner is kept at the expense of the county, and not at the expense of the creditor, and his wife and family are necessarily thrown upon the parish. The folly of the creditor in giving an imprudent credit, and his inhumanity, perhaps, in pressing the debt against all consequences, are thus rendered public burthens. The parish and the county have to pay for the folly of the individual, and the consequences of his imprudence as a tradesman, in giving unsafe credit, falls still more heavily upon the public than upon himself.

In some of the evidence which has been taken upon this subject, it appears that there is a set of houses, called Tally Houses, which give credit to poor people entirely upon the expectation of being able to extort the money by having recourse to this system. It appears, likewise, that the expense of maintaining these prisoners in Middlesex and Surrey is a most enormous charge upon the county rate, and that the parishes suffer most heavily by having to maintain the families of imprisoned paupers.

We think there can be only one opinion upon this subject—namely, that it is time to have done with a system of this kind, both as regards the practice of the courts of common law, and still more of these courts of conscience. The objections to this system—indeed, the whole argument is comprehended in three words; its injustice, its folly, and its inhumanity.

The system of arrest for small debts is unjust, because it comprehends within the same penalty the honest and dishonest, the fraudulent, and the unfortunate debtor; because it entirely overlooks those frequent cases in a commercial country, in which the most honest persons are prevented or at least delayed in the payment of their debts, either by the total loss of their own means, or by some delay or disappointment which no prudence could foresee or preclude. The system is foolish, because in seven cases out of ten, particularly in this class of honest debtors, it defeats its own end, and renders it impossible for the debtor to pay the debt by reason of the aggravation of the costs, and thus further augments the loss upon the creditor. And it is inhuman, because in so many cases it aggravates the misery of the unhappy, and inflicts the same punishment upon misfortune and misery as upon guilt.

[From the Ladies' Magazine.]

THE HERO OF THE PLAGUE.

When the plague raged violently at Marseilles, every link of affection was broken; the father turned from the child,—the child from the father: cowardice and ingratitude no longer excited indignation. Misery is at its height when it thus destroys every generous feeling,—thus dissolves every tie of humanity! The city became a desert, grass grew in the streets,—a funeral met you at every step.

The physicians assembled in a body at the Hotel de Ville, to hold a consultation on the fearful disease, for which no remedy had yet been discovered. After a long consultation, they decided, unanimously, that the malady had a peculiar and mysterious character, which opening a corpse might develope,—an operation which it was impossible to attempt, since the operator must infallibly become a victim in a few hours, beyond the power of human art to save him, as the violence of the attack would preclude their administering the customary remedies. A dead pause succeeded this fatal declaration. Suddenly a surgeon named Guyon, in the prime of life, and of great celebrity in his profession, rose, and said firmly,—"Be it so: I devote myself for the safety of my country. Before this numerous assembly, I promise, in the name of humanity and religion, that tomorrow, at the break of day, I will dissect a corpse, and write down as I proceed, what I observe."

He left the assembly instantly. They admired him, lamented his fate, and doubted whether he would persist in his design. The intrepid and pious Guyon, animated by all the sublime energy, religion or patriotism can inspire, acted up to his word. He had married, and was rich; and he immediately made his will, dictated by justice and piety. He confessed, and at midnight received the sacrament.

A man had died, in his house, within four and twenty hours. Guyon, at day-break, shut himself up in the same room; he took with him ink, paper, and a little crucifix. Full of enthusiasm, never had he felt more firm or more collected. Kneeling beside the corpse he wrote,—"Mouldering tenement of an immortal soul, not only can I gaze on thee without horror, but even with joy and gratitude. Thou wilt open to me the gates of a glorious eternity. In discovering to me the secret cause of the terrible plague which destroys my native city, thou wilt enable me to point out some salutary remedy; thou wilt render my sacrifice useful. O God! (continued he,) thou wilt bless the action thou hast thyself inspired."

He began—he finished the dreadful operation, and recorded in detail his surgical observations. He then left the room,—threw the papers into a vase of vinegar, and immediately sought the Lazzaretto, where he died in twelve hours,—a death ten thousand times more glorious than the warrior, who to save his country, rushes on the enemy's ranks—since he advances with hope, at least, and sustained, admired, and seconded by a whole army.

Physicians who remain firm in the discharge of their duties, while the fears of their fellow citizens are prompting them to fly from contagion, display that moral courage which is as far superior to the physical energy which sustains the soldier in battle, as mind is superior to matter.

MORALITY OF THE BIBLE.

The truth of the following remarks will be felt and acknowledged by many readers. We know not their author. We take them from among the selected articles in the 'Old Colony Memorial,' where they appeared without reference to their source.

The New Testament, with all the assaults that have been made on it as a book of *religion*, has at least gained this sentiment of approbation from men, that it enforces sound morality. It is indubitably, at present, the only scheme of morals that is in any measure pure. All other schemes are of themselves instinctively regarded; and by the very fact of their separation from the New Testament, are set down as enforcing a departure from the pure morality of the Bible. It has been deemed indeed too strict; it has been complained of as allowing too little indulgence to the passions; but it has the suffrages of all men, that it is a scheme of uncompromising virtue. The concessions of its enemies establish this point. Everything else in religion has been assailed; but the purity of this morality has won the common approbation of all thinking men. Spirits there have been who have dared to calumniate all things pure, but those spirits have sunk below even the level of Voltaire and Paine, before they have commenced an assault on the morality of the New Testament. Nay, the sentiments of the Bible have gone into all modern systems of morals, and given them whatever of purity they have. The systems of modern ethics are as different from the ancient code of morals as Christianity is from Paganism. The religion of a people finds its way always into its standard of morality. Pagan mythology shaped the moral sentiments of the ancients. The impurity of their gods were worked into their moral codes, Hume's grovelling conceptions of the Deity pervaded all his notions of morals, and led him to proclaim to the world, on a bed of death, as the rich and mellow fruit of all his wisdom, that suicide was lawful, and adultery, if common, would soon cease to be a crime! The religious sentiments of Paine were legitimately seen in his own life, and the views of other errorists and wicked men become legitimately expressed in the corruptions of their lives. So the sentiments of the New Testament go forth and shape the moral feelings of the community. Diluted indeed as those sentiments become, and weakened in their purity and grandeur, as they appear when actually brought to bear on a community, as the rays of the sun lose their brightness and warmth when they come to us through an opaque mass of impurities, yet those sentiments may be seen in the virtues of the community. We appeal to this nation, to its distinguished elevation in morals, above all other empires of the earth, for full proof of the purifying influence of the morality of the New Testament.

[The two following pieces are taken from among the selected articles in the 'Monthly Traveller.' The names of the authors are not given.]

EXAMPLE IN THE EDUCATION OF CHILDREN.

All your cares will be in vain, unless you assist them by your example. Children are extremely imitative, attentive to every little word and motion, and turn of countenance, and way of acting open to their observation; and I am apt to think their future character depends more upon the sentiments and habits they imbibe inadvertently, than on what is usually comprehended under the term education; nor would I pronounce it impossible that children might be led into all kinds of useful knowledge, by a regular judicious conduct in all those about them, without other than such instructions as they would apply of their own accord. However romantic this notion may seem, yet it cannot be denied that a great deal may be done in this way. Example has always been counted more powerful than precept, and, by its bad influence, may easily overthrow all the good that has been done by the other. You may in some measure lessen this influence from the examples of other persons, by showing their evil tendency, or turning them into ridicule, but you cannot condemn nor ridicule your own actions; you will have neither inclination nor eyes to see your faults; nor will it be prudent to lessen yourself in the child's esteem. Juvenal says, the greatest reverence is due to children; by which must be understood, that we cannot be too much on our guard how we behave before them; never to betray any marks of passion, intemperance, greediness, folly, or selfishness in their presence; if we have a foible we are resolved not to part with, let us, at least, reserve the indulgence of it for times when they are not by.

But you will say, it is unavoidable to do many things before children, which we must not permit them to do, and they should be taught to know the difference between themselves and grown persons. True; for you may say to a child, you must not get on horseback, though I may, because I am stronger, and know how to manage him; but you cannot tell him, you must not swear, or get drunk, but I may; for there your prohibition must be general, or it will signify nothing, Therefore, if you invite him by your practice, to what you forbid him in words, though you should be able to keep him in order at present by the fear of your authority, it will be in a state of irksomeness and bondage to him; he will long for the time when he may take the same liberties you do; or, more probably, he will take them sooner, as often as he thinks it can be done without danger or discovery; therefore, prudence should withhold you even from some things allowable for yourself, when you cannot make him understand the danger and mischief of them to him.

FEELING AND SENTIMENT.

There are two men of my acquaintance, of nearly the same age, property and standing in society, one of whom is a man of feeling and the other a man of sentiment. Sentiment is rather a more gifted man than Feeling, writes and talks well, and on no subject does he speak so often and so well, as on the duty of doing good to each other. Feeling never wrote a paragragh in a newspaper, nor spoke where ten people could hear him; but there is not a cellar or garret in —— street that he has not been into, and there are hundreds of people who pray for him every day of their lives. Sentiment is the admiration of his acquaintances. Feeling the delight of his friends. No better illustration can be given of the difference between them, than was shown in their conduct on one particular occasion. A mutual friend of theirs had died suddenly, under circumstances of peculiar affliction, and leaving a large family nearly destitute. Sentiment heard of his death as he was going to an evening party, where he spoke of his departed friend and of the irreparable loss to his widow and children in such a way as to bring tears into the eyes of all who heard him; but in a short time the conversation turned upon other subjects, and Sentiment became as lively and entertaining as ever. Feeling also heard of it as he was going to this same party, and turned about and went home, for he loved his friend too well to feel in the mood to join in a gay crowd while he was yet unburied. The next day Sentiment sat down and wrote a beautiful letter to the bereaved widow, while Feeling went about and collected a subscription for her own use. Sentiment published an eloquent obituary notice of his friend, while Feeling paid his funeral expenses. Feeling adopted one of his sons, and educated him, while Sentiment named one of his own after him.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. LII. *for September*, 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

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Art. III. Miss Martineau's Five Years of Youth.—Five Years of Youth; or Sense and Sentiment. By Harriet Martineau.

Art. IV. Sprague on Revivals.—Lectures on Revivals of Religion. By William B. Sprague, D. D. &c.

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Art. VIII The Well-spent Hour, and Sequel.—1. The Well-spent Hour. Third Edition, corrected and enlarged. 2. Sequel to "The Well-spent Hour"; or the Birth-Day.

Art. IX. American Colonization Society.—Annual Reports of the American Colonization Society for Colonizing the Free People of Color of the United States.

Art. X. Spark's Life of Morris.—The Life of Gouverneur Morris, with Selections from his Correspondence and Miscellaneous Papers. By Jared Sparks.

Art. XI. Blanchard on Regeneration—The Christian Doctrine of Regeneration. By I. H. T. Blanchard.

Art. XII. Miss Hannah Adams.—A Memoir of Miss Hannah Adams, written by Herself. With Additional Notices by a Friend. Sept. 1.

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